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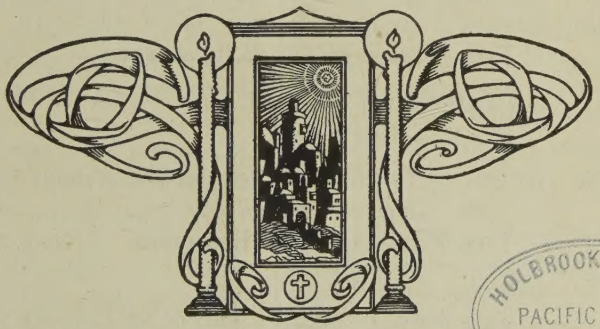

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The Church and the Community

Harry B. Miner, Ph.D.

Hartford Theological Seminary, Hartford, Conn.

BERTRAND RUSSELL in the Preface to his recent book "A History of Western Philosophy" scribes his intention in writing the book be that of exhibiting "philosophy as an tegral part of social and political life: pt as the isolated speculations of remark- le individuals, but as both an effect and cause of the character of the various mmunities in which different systems urished." Thus he states his thesis that e rise and development of a philosophy nnot be rightly understood apart from a owledge of the type of community in nich it came to birth and in which it s developed. Much of the same thing true concerning the Church. To under- nd its importance it must be seen in its lationship to the Community, even if at relationship is in the form of a reac- on to certain features of community e.

The church, as a society of people, dif- rs radically from the community of nich it is a part. Its integrating power is t the same as that operative in the com- unity. The latter depends for much of stability on the enforcement of certain reed requirements—"must" and "must t" are frequent commands in the com- unity. The necessity for social cohesion always faced by the pressure set up man's natural propensity toward in- vidual liberty. Such a necessity carried extremes produces the totalitarian state, nile the human tendency toward liberty unchecked may produce anarchy. Social hesion is always bought at the cost of me degree of encroachment on personal erty—either by consent or legal demand. s has been pointed out, although that hesion has been known as a necessity has never been achieved by simply ap- aling to man's intelligence.

In the church "Freely ye have received, freely give" enshrines the motivating principle of the voluntary contribution of service and the acceptance of privilege and responsibility. Such motivation in the life of the church produces a distinctive spirit of mutual helpfulness and friendliness. Where because of a faulty appraisal of the meaning and method of the church this spirit is lacking, the outsider coming in finds nothing to link it with the moods and aspirations set up in his life as reactions to certain features of community life. He expected to find in the church a more developed fellowship and friendship than he found in the daily set-up of the community. He wants within the church to liberate himself from those inner fears and repressions which, even though subconscious, are often the price he pays for holding a place, maybe passive, in society. In that society the individual is frequently nothing more than a piece of a jig-saw puzzle, thrown together with other pieces, shaken up in the box of a restricting society, and only occasionally finding a place satisfactory to his whole personality. And within that community, very often, no one seems to have a conception of society which, like the picture on the jig-saw puzzle box, gives an over-all pattern of what it might become. Such a pattern may still be lacking from the plans of those who would build a "brave new world," but some sense of it should be in evidence in the life of the church.

I

Man does not come to his best by the pursuit of a policy of self-independence. Human relationships are a fundamental factor in the development of personality. The daily environment, the community in which we live, the contacts we make, are

all educative in their effects upon our characters. Consciously or otherwise we absorb the influence of these factors. If we could build a community in which all the contributing factors to human well-being, such as home, church, school, factory, shop, etc., were integrated into an intelligent plan we could bring certain improvements to pass in the mental, moral, and physical conditions of the people. The truth is that so often the community is a complex of competing and separate enterprises, held together more by their geographical locations, their economic necessities, than by a generally understood plan of co-ordination. Accident rather than design is not only responsible for the architectural and siting features of the city, but also for the nature of its community life. The term "dormitory town" indicates clearly how far social disintegration based on social indifference can be carried.

Among intelligent people there is always the tendency to do what has been called "intellectualize experience." So often this leads to an unconscious assumption that the ability to express in verbal form the nature of an experience is the same thing as having the experience. "The road to hell is paved with good intentions" —the names and numbers of those who can explain what a thing is is legion, but how far short fall the numbers of those who can create the experience. The fellowship of Christ's church is possible by the willed co-operation of each contributing member. That contribution is made on the basis of a recognition of the personal value of each member. We may have differing functions in the organization of the church, but our basic contribution is our own acknowledgment of the equality of all persons. This, of course, does not negate the fact that the church is a fellowship of people with distinctive characteristics and specified responsibilities.

II

Within the church there are certain influences which, bearing down on individuals, create the conditions in which changes for the better in spiritual sensitiveness, moral awareness, and ethical behavior are likely to develop. "Putting on the new man" as Paul described the transition from the life of uncertainty to the life of certainty, from the life of spiritual indifference to the life of consecrated religious behavior, should be an expected and natural concomitant of membership in a church group. This change, radical in its totality, and natural in its progressive realization, is more in keeping with the laws of maturing life than the immediate revolutionary change demanded by some exponents of evangelistic techniques.

Decisions which directly affect the character of life are those taken by individuals, and religion is ultimately based upon the allegiance of the individual to God. "Religion is what a man does with his solitariness," says Whitehead, but a man is more often than not conditioned for personal decision by the nature of the relationships which dominate his day to day environment. John McMurray, in "The Structure of Religious Experience," has stated the matter thus: "The religious attitude is that attitude of mind for which our relations to other people are central. The religious life is the life which is dominated by this belief in the centrality of personal relations. Any attitude of mind imposes an order of valuation upon the world of its experience. The religious attitude sets the relationship of the self to other selves as the center of valuation and values everything else in relation to this. For such an attitude the main business of life consists in understanding, appreciating, and creating the full reality of personal relationship. The task of religion is the realization of fellowship. The religious activity of the self is its effort to enter into communion with the Other."

An integral part of the Christian message has been its emphasis upon the Kingdom of God, not only as a realization in the future of a religious hope, but the establishment here and now of an order of life based on a moral ideal. The Chris-

an revelation challenges man with the ossibility of establishing a reign of right-ousness, a brotherhood of mankind, here nd now. Something of its character ould be experienced in the fellowship the church. Such an experience actual-es the objective of Christian living, ought, and hope. It makes clear the pos-ibilities of human nature, and thus makes an's idealism rational, and provides an mediate satisfaction for his innate long-ings. In the church, as distinct from the community, man is released from the competitive struggle of our economic system and from the influence of those social forces which tend to segregate him into opposing or isolated groups. What the community often fails to do in the matter of unity is achieved in the church which takes for its motto "All one in Christ Jesus."

Publicity for Church Attendance

The Rev. John Clarence Petrie
Houston, Texas

CHURCH attendance in my parish has jumped about 30 percent since last summer. Since all of us are ositive that we know the reason why, nd since the secret is very simple, I will ass it along to see if some colleague will ave equally happy results. I will in fact t the cat out of the bag right at the start. Ve are doing it by sending out a weekly ostcard bearing on the message side the tle of my sermon, the date, my name, e name of the church. For example:

EVEN GOD MADE A FRESH START
Mr. Petrie's Sermon Topic
Next Sunday, December 28
FIRST UNITARIAN CHURCH

That is all, unless I am to preach a ries of sermons; then the postcard will ve all the titles and dates. This calls for printing job as we do not use a mimeo-aph in our parish. Well, how about the rds that are not printed?

The answer is easy. We make use of r addressograph machine. If you have e in your church you may not know at the addressograph company will run a five-line message as well as a name d address on its metal plates. The ample given above, Even God Made a Fresh Start, was done on an addressograph plate. Total cost 15 cents! 200 postcards cost $2.00. Thus for $2.15 my mailing list gets a weekly reminder of what I am to preach about the following Sunday. If you have no addressograph the mimeograph will do the job.

The story behind our discovery is this. For a long time I have known that the average church bulletin was a dud as an attendance builder. A flock of them hits my desk each week. They run usually true to one form. There is a boiler plate inside and a regular set-up on the back giving the names, addresses and telephone numbers of the church staff. If printed it may not look so badly when mimeographed it is usually a miserable job. If it is mailed out during the week to the constituency it is hardly an advertisement for the church. Too much of it is the same each week—and what good is the order of service except to guide the congregation on Sunday morning.

Those who claim to know something about publicity are advocating a weekly news letter in place of the usual service bulletin. I get many of these. The claim is made that they are real attendance builders and I believe it. The front page usually

sets forth the sermon topic in a box with display type. This will include a few words of promotion of the sermon idea in smaller type. Inside is parish news—names of people, what they are up to. Then some denominational or other Christian propaganda. On the back is printed a summary or excerpt from the previous Sunday's sermon. Some of these are done in color which adds to the cost. Usually they go out as second class mail so that the cost of postage is negligible.

Some news letters are mimeographed. Where the work is clear and well done it will serve the purpose, though not as well as print. The use of color helps. Advertising men tell me it is a waste of money since the easiest thing to read is good old black on white.

* * *

Well, why did we not try the news letter idea if we were so convinced of its value? One thing is that we had no money. Although last June the new fiscal year was just beginning we had already made a heavy dent in our budget by the purchase of the addressograph machine. So we decided to try out the addressograph message on a postcard. And has it worked? After being closed for August we opened in September when in Houston, Texas, the heat is at its very worst. The postals went out before the church opened and each week thereafter. The attendance was 97 a Sunday as against 82 for the best previous year. That did not prove anything. But October showed 103 as against 91 for the previous record. November was 112 as against a previous 89. December showed 122 as against 108. Then came January. We did not have to call off services as was necessary in some New England parishes but we did have the longest freeze-up and miserable spell of weather in a half century of Houston winters. The record should have been knocked into a cocked hat. On the contrary we had 113 as against 108 a year ago when the weather was true to the gulf coast tradition rather than a small imitation of Boston.

At one meeting of the publicity committee when I belittled the postcard by saying we could only get one thing on it—the sermon title—a business woman spoke up, "That is the best thing about it."

Now how about the small additional cost? At the most it is $150 a year, though I doubt if it reaches that figure. Are the increased congregations paying the extra expense? Here is the answer. Our budget anticipated $1,000 in the loose offering. We had already reached that the first Sunday of January and the fiscal year does not end until April 30. Unless something goes wrong we should receive $1,500, or 50 percent over our anticipated loose contributions.

How about the regular Sunday service bulletin? That is printed as usual. A considerable number are taken from the church each week, indicating that they are worth while. We use no boiler plate, and no set-up of the church staff. The front page carries the name and address of church and minister, the calendar date as well as the Sunday of the church year. There is always a short bit of verse or inspirational matter. When I first used this I ran over it the general heading "For Meditation Before the Service." This was partly a hint for the people to maintain silence. It worked like a charm so that I have never had to ask them not to talk during the organ prelude.

Page two carries the order of divine service. Page three has parish news, events and personalities. The back gives me space for a message or résumé of the sermon of the previous Sunday. Several people have told me that they have kept a file of bulletins for years. Incidentally we get this printed for about $5.50 a week.

Being at a Council

The Rev. Harry L. Meyer
Fall River, Mass.

THE tranquil little town of Oberlin suddenly was transformed into a beehive of activity Thursday, June 17, when 2,086 delegates from all parts of the United States and from foreign lands took possession of the deserted college campus for their biennial meeting of the General Council and the annual meetings of the National Societies. Oldtimers accustomed to the pattern of arrangements easily maneuvered novices into their grooves for registering, lodging and dining, so that it seemed to the casual observer that all Rev. Joseph F. King, Jr., the efficient pastor of First Church, and his helpers, had to do was to watch the machinery of entertainment operate.

The heat of summer was soon forgotten in the newly created atmosphere of intense interest which centered in Finney Chapel, where the moderator, Rev. Albert W. Palmer, started the business of the Council. When the throng that filled main floor and balcony sang "The Church's One Foundation" and Rev. Frederick L. Fagley, the veteran planner of Council programs, led in the constituting prayer, there was already a spirit that persisted throughout the week.

The afternoon opening address was delivered by Rev. Douglas Horton, minister and able general secretary of the Council, on the subject, "The Next Emphasis." It was a powerful appeal for a strengthening of Christian stewardship and the implementation of the spiritual emphasis through a renewal of the ancient Church Covenant and personal commitment. Enumerating the national boards and foreign Christian service, he said, "This vast structure, this multi-million dollar enterprise, is no stronger than its foundation. And the foundation is our sensitivity to and our conformity with the will of God. Our Congregational Christian program for the immediate years ahead must not be based upon the sands of our own interests but upon the rock of accepted stewardship to God."

At five o'clock on five afternoons, Prof. Walter M. Horton, of the department of systematic theology in the Oberlin Graduate School of Theology, delivered the Council lectures which dealt with the history and development of the ecumenical movement in which he has been a prominent leader. Tracing this movement from Edinburgh through Stockholm and Lausanne, he brilliantly portrayed "A Reborn Church in a Disordered World," and prepared the way for an understanding of the World Council at Amsterdam in August. After three hours of uninterrupted attention to business, the more independent and apparently surfeited delegates adjourned to the adjoining campus where they listened to these erudite lectures broadcast by loud-speakers under the wide-spreading elms and in whatever cool breezes seemed to promise a restful mood. Lest anyone think these lovers of outdoors were not really attentive to the speaker, it ought to be said that forgetful disturbers of the peace were politely silenced.

I

The moderator's address on the first evening was a masterful proposal for the adoption of a "Bill of Rights for Free Churches," a document distributed later in printed form, but prepared, he said, with the aid of special consultants whose pro and con reactions had been tested "all the way from sun-kissed California to sin-cussed New York." The proposal showed how to implement the prevailing

desire for Christian unity without imperiling freedom of thought and liberty in growth and action. As Dr. Palmer geared his address into the communion service to follow, he said, "I hope we may all pray as we have never prayed before for the mind of Christ and the guidance of the Holy Spirit, that through the patient, thoughtful, brotherly deliberations of this Council, we may find a happy issue out of all our troubles (referring to the problem of the merger). May our motto be, 'Not frustration, not retreat, but progress toward unity.'" No wonder the Council tackled the delicate and difficult question of the merger with the right spirit on the succeeding days.

The communion service, conducted by Dr. Horton, the minister of the Council, assisted by the chaplain, Rev. Alfred G. Walton, and twenty deacons, laymen in attendance, was a truly momentous spiritual experience. A unique "Communion Covenant" prepared by the Commission on Evangelism and Devotional Life was proposed as a means by which the spirit of communion should be expressed in "An Act of Commitment" for each communicant in his own individual vocation.

An innovation that excited the curiosity of the assembly was the presentation of "A Book of Worship for Free Churches," prepared by the SEMINAR on Worship, a manual designed for the use of ministers and laymen for all types and sizes of churches with simple or elaborate worship customs. Rev. Wofford C. Timmons, executive of the Commission on Evangelism and the Devotional Life, declared this book to be "the guide to vital, authentic, Christian worship I have wanted for twenty years. If I had the power I would put it into the hands of every leader of Christian worship." Another innovation announced was the daily vigil of silent prayer in Fairchild chapel, intended to undergird the Council with the spiritual discernment necessary to deal with difficult problems. A good thermometer of the spiritual quality of the Council was the large attendance daily in First Church at the edge of the campus where the chaplain, Dr. Walton, conducted worship using the theme, "Walking with God."

Another indication of the serious attention to the Christian task was shown in the assiduity with which delegates thronged the ten section meetings arranged by Rev. Philip G. Scott of Connecticut, chairman, and Rev. Ray Gibbons of New York. The results of these discussions were proclaimed in Resolutions later adopted regarding the issues of Evangelism, Christian Education, the World's Hunger for Food and Faith, the Christian World Mission, the Rural Church, the Church and Economic Life, the Church and Race, the Church and the World of Nations, Church and State Education, and Christian Vocation.

A program of unusual interest was presented Friday night by the Council for Social Action with Prof. Liston Pope, of the department of Social Ethics of Yale Divinity School as the principal speaker. The following distinguished Christians were given the Social Action Awards: Hon. Warren R. Austin, U. S. representative in the United Nations, Miss Katherine F. Lenroot, chief of the Children's Bureau, U. S. Department of Labor, Charles S. Johnson, president of Fisk University in Nashville, and Jefferson B. Smith, chairman of the Tribal Council, Fort Berthold Indian Reservation in North Dakota. After the general meeting, an auction was conducted on Finney Chapel steps at which treasures of all sorts were sold to the highest bidders. The fact that the proceeds of the auction were devoted to the Committee on War Victims lifted the comic antics of the auctioneer and the excited bidding to the level of a new method of raising money for a worthy purpose.

II

The general feeling of expectancy and anxiety regarding the merger which pervaded the Council from the very first finally came to expression Saturday morning with the report of the Commission

Interchurch Relations and Christian ity by its spokesman, Mr. David K. rd, an attorney from Cleveland. The ument was not for or against the rger as such but rather how and how n and on what conditions. The three-r debate was marked by severe ten- but it was often relieved by moments humor and laughter, one of which when the moderator discovered that had no gavel but chose to use his k-knife instead. Judge Florence Allen, Cleveland, reported for the judges of ng. Rev. Fred S. Buschmeyer, on alf of the Executive Committee, of- d the resolution that no definitive ac- be taken now. Speakers for and inst postponement led to an impasse this hottest issue of the Council until n when the discussion was arrested il Monday morning. The ease, wisdom l amiability with which the moderator adled the ardent discussions were largely ponsible for the smooth manner in ich the merger issue was by-passed il after Sunday.

But the feeling regarding the merger high, and drove the pros and the is into nocturnal meetings that con- ued until early morning hours. The husiasm of the majority in favor and determination of the antis to prevent ion produced the best possible atmos- re for the final solution that was ched later. Each became a brake for other. Both sides were eager to pre- ve the unity of our fellowship and red that decisive action for or against uld surely end in such a split.

Sunday was a day of mellowing dis- sion, with Rev. Boynton Merrill's ncil sermon as a distinct influence ards drawing the two opposing groups ether. He insisted that "only a united ristian church can catch and win the ular world. When the churches are pared to become The Church of Christ in name but in fact, then only will world know where to turn for ling."

By afternoon it seemed desirable to call together the Commission on Interchurch Relations and Christian Unity for another try at a new and unanimous report to the Council.

III

Against the background of these heated discussions the home and foreign boards spared no effort in emphasizing their respective tasks and accomplishments. Before the Council meets again, Rev. Fred Field Goodsell, executive vice-president of the American Board, will have closed his official career with the completion of eighteen years of valued service. He has traversed the country in the interest of our foreign missionary program and shown a precious gift for friendly relationships with all sorts of people. To succeed him, the Board elected the pastor of Asylum Hill church in Hartford, Conn., Rev. David McKeith, whose youthful vigor and sincere devotion to the work of foreign missions, make him an excellent choice for this position of missionary leadership.

Among the delegates from overseas participating in the American Board program was Rev. Earl Ballou, just two months out of China, who eloquently stressed the part which we should play in that troubled land. With great ardor he declared that the Congregational churches must measure up to the challenge to increase their contributions or lose the ground already gained in the fight of Christianity against Communism.

The program of the Board of Home Missions, introduced by Rev. Albert J. Penner, youthful pastor of the Second Church in Holyoke, was an event of high enthusiasm. But before the four speakers had finished, the evening was already late and it was the spirited singing of Miss Adele Addison, colored soloist of First Church, Springfield, Mass., that lifted the audience for a second section which included citations for distinguished service awarded to Rev. John L. Lobingier, George W. Crawford, William H. Danforth, and John E. Pickens, men whose

loyalty and sacrifice were worthy of such commendation.

The man who received the greatest ovation was Rev. Frederick L. Fagley, whose retirement was announced with sincere regret. On the preceding Monday morning, Oberlin College had conferred the degree of Doctor of Divinity upon this esteemed leader of our denomination in the words of its president, Dr. Wm. E. Stevenson: "Churchman in a democratic state; statesman in a democratic church; pastor pastorum; spiritual son of Oberlin." Thirteen Council programs have been conducted under his successful management and few will ever know the vast amount of detail that such a task involves. Although he has given himself with unflagging energy to the work of his own church in many departments, his sympathies through the years have also been as wide as the world. His large figure and his genial personality will be missed by many who treasure his friendship, but he will continue to be plain Fred to his brethren.

Two leaders of the Evangelical and Reformed Church made a significant contribution to the discussion of the merger. Rev. Louis W. Goebel first created a sensation when he calmly but firmly quelled enthusiasm for hasty action; and Rev. George W. Richards, aging exponent of the merger, emphasized the need of spiritual understanding and the willingness to co-operate in Christian love.

IV

The most dramatic moment of the Council came Tuesday morning when final action on the merger was taken. Previous to this both proponents and opponents had worked out a satisfactory set of interpretations which clarified the Basis of Union and made it acceptable to those who mistrusted its terminology. Rev. Frederick M. Meek, of the Old South Church in Boston, an ardent spokesman opposing the merger, broke the spell of expectancy by seconding the enacting motion to accept the Basis of Union as interpreted. President Arthur Cushman McGiffert of Pacific School of Religion, a leader of the Evanston group, supported the motion with the hope that the General Council of the Evangelical and Reformed Church would approve the interpretations, and then he announced that the Evanston Committee had voted to disband. Rev. Alfred G. Walton, the chaplain, admitted that he had strongly opposed the merger but now expressed the conviction that a just and equitable basis had been found on which to go forward in Christian unity. Rev. Fletcher Parker, of Immanuel Church in Hartford, representing the majority, spoke words of appreciation for the labors and good spirit of the opposition, without which the final unity might not have been achieved.

By a vote of 990 to 13, the Council approved the Basis of Union with its interpretations, and then rose and sang enthusiastically the Doxology, after which Rev. Oscar E. Maurer of New Haven, a former moderator, offered prayer. The final word was spoken by Rev. James W. Fifield, Jr., of First Church in Los Angeles, who stated that critical times were ahead and that much depended upon the degree in which the spirit and unity of the Oberlin meeting were carried out into the churches during the months ahead. Consummation of the merger will be delayed until after January 1, 1949, to permit churches that did not vote or voted against the merger, to change their decisions so that an approval of 75 per cent is secured.

V

Rev. Ferdinand Q. Blanchard, of Euclid Avenue Church in Cleveland, and chairman of the Commission on Interchurch Relations and Christian Unity, said in conclusion that the Council motion carried on the Congregational tradition, supporting wider Christian unity.

So it was with great relief and much joy that the delegates joined in the closing service and inducted their new

moderator, Miss Helen Kenyon, into her position of leadership for the denomination. For the first time in the history of the Council the exceptional honor of moderator was given to a woman, not as a gesture to her sex, but because of her valued service to the denomination throughout the nation and the confidence which the people felt in her common sense and courage. She is a graduate of Vassar and has served as president of its board of trustees. Quite appropriately to a person of her energies, the gymnasium at Vassar is named in her honor. She has served two terms as a director of the Board of Home Missions, and one term as chairman of the Missions Council. During recent years she had devoted much of her time to promoting the missionary giving in our churches in a voluntary capacity. She has an inquiring mind and is prone to ask provocative questions on all sorts of occasions. She is a member of our Poughkeepsie church. The closing hymn was the one used in the Cambridge Synod of 1648, and the words of Dr. Palmer to Miss Kenyon, as he gave her the moderator's cross, were: "If you carry the cross, it will carry you."

This will be the last General Council in Congregational history if sufficient votes are obtained by the end of this year, whereupon the Council must meet once more only to determine if the majority vote warrants consummation of the union. The new United Church of Christ is to be formally set up at a joint meeting of approximately 300 delegates from each denomination who will form the General Synod of the new denomination, with a membership of approximately 2,000,000, one of the larger Protestant bodies in our country.

Commenting upon the importance of this union, Dr. Emil N. Kraft, pastor of St. John's Evangelical and Reformed Church in Cleveland, said the new United Church of Christ would make a "greater contribution to united Christianity than either of our churches could individually."

A Communion Prayer

FOR WORLD-WIDE COMMUNION SUNDAY

The Rev. Donald Gaylord
Martinez, California

Behold us, Lord, people of every race and clime gathered about thy table to share again in the gracious benefits of thy redeeming love. In penitence and faith we await thy pardoning grace. In love and trust we pray for our unity in the fellowship and service of thy dear Name.

Pour out, we beseech thee, O Lord, thy Spirit upon thy Church, that to all its members may come new visions, new life, new fellowship with Christ, its Living Head. Send us out, if thou wilt, and through us send out many another to work for the extension of thy Kingdom throughout the world. Open our hearts that we may receive thy power; open our eyes that we may see Christ with hands outstretched to bless. Do with us what thou wilt and as thou wilt. So shall the earth be filled with the knowledge of thyself as the waters cover the sea. And to thee be the glory and praise, now and forevermore. Amen.

A Gathering of Thoughts About Prayer

The Rev. Robert L. Eddy
First Congregational Church, Paxton, Mass.

A. Prayer and Thought

The mind by stripping itself of the qualities of its nature can at last reach the pure idea of God.—Maximus of Tyre, 200 A.D.

Prayer may be uttered without the voice by concentrating the whole spiritual nature within on expression by the mind in undistracted turning toward God. Prayer is the ascent of the mind to God.—Clement of Alexandria, *Stromata;* VII, 7

Prayer is the ascent of the intellect to God.—Thomas Aquinas, *Summa Theologica*

Prayer is an act of reason.—*Ibid.*

Prayer is the ascent of the mind to God.—Jeremy Taylor, *Holy Living*

Prayer is the ascent of the mind to God.—John of the Cross

Prayer is the elevation of the mind (or soul) to God.—W. R. Inge, *A Rustic Moralist*

The single grateful thought to heaven is the most complete prayer.
—Lessing, *Minna von Barnhelm,* Act 2, Scene 7

To pray well is the better half of study.—Martin Luther, *Table Talk,* Of Prayer

Be not forgetful of prayer. Every time you pray, if your prayer is sincere, there will be new feeling, new meaning, in it which will give you fresh courage, and you will understand that prayer is an education.—Dostoyevsky, *The Brothers Karamazov,* II, Book VI, Ch. 2

If religion is life, then prayer is the soul of philosophy.—W. E. Orchard, *Prayer*

Prayer is the epistemology of religion.—F. Menegoz, *Le Probleme de Priere*

Prayer somehow does not fit into philosophical discussion.—Principal Everett

B. Prayer and the Soul

When we pray . . . ask for the spirit . . . and your heavenly father will give it to you.—Jesus of Nazareth, Luke 11.

Nor are we alone in our struggles. The Holy Spirit supports our helplessness. Left to ourselves, we do not know what prayers to offer or how to offer them. But in those inarticulate groans which rise from the depths of our being we recognize the voice of none other than the Holy Spirit. He makes intercession and his intercession is answered. For God, who searches the innermost recesses of the heart can interpret his own spirit's meaning. He knows that his own will regulates its petitions and that they are offered for men dedicated to his services.—St. Paul, *Romans* 8:24, f. Meyer transl.

Prayer is the ascent of the soul to God.—Basil of Cæsarea

Prayer is the ascent of the ladder of love.—John of Ruysbroeck

"Prayer," says Walter Hilton, in terms which go back to the Neo-Platonists, "is the ascent of the heart's desire to God."—Evelyn Underhill

There is an act of the mind natural to the earnest and wise . . . which has small place in modern usage and which few can distinguish from vacuity. Those who knew what it was call it meditation. It is not study, or reasoning or self-scrutiny. It brings not intense self-consciousness and spiritual egoism, but almost a renunciation of the individuality. It does not suggest individual demonstration, but furnishes immediate perception of things divine. It is the call of spirit to spirit, the spirit of the individual to God.—James Martineau, *Endeavours of the Christian Life, Silence and Meditation*

Prayer is the movement of the soul, putting itself in contact with the mysterious power whose presence it feels before it names it.—Louis A. Sabatier, *Outlines of a Philosophy of Religion*

If asked just where the differences in fact which are due to God's existence come in, I should have to say in general that I have no hypothesis to offer beyond what the phenomena of "prayerful communion," especially when certain kinds of incursions from the subconscious regions take part in it, immediately suggests. The appearance is that in this phenomenon something ideal which in one sense is part of ourselves, and in another sense is not ourselves, actually exerts an influence, raises our center of personal energy, and produces regenerative effects unattainable in other ways.—William James, *The Varieties of Religious Experience,* Lecture XIX

A man in dealing with his own inward life at its best becomes conscious that this higher part is coterminous and continuous with more of the same quality which is operative in the universe outside of him and which he can keep in working touch with and in a fashion get on board and save himself when all his lower being has gone to pieces in the wreck.—William Jones, q. by Fosdick in *Harper's,* Jan., 1926

Prayer means being *en rapport* with God.—Ménégoz, *Le Probleme de Prière*

Prayer is holy desire.—Henri Brémond, *Introduction a la Philosophie de Prière*

In the religion which we shall call dynamic, prayer is independent of its spoken expression.—Henri Bergson, *The Two Sources of Religion and Morality*

Prayer is the inner activity of a soul which would enter into a certain communion with the divinity.—J. Chansou, *Étude . . . de Prière* (tr. mine)

God in us prays.—Bishop Gore, q. by A. L. Lilley, *Prayer in Christian Theology*

Prayer is the soul's sincere desire,
Uttered or unexpressed. —James Montgomery, *What Is Prayer*

Every wish is like a prayer, with God.—E. B. Browning, *Aurora Leigh,* I, 1, 954

I try to get myself together, and that for me is prayer.—Josiah Royce, q. by Fosdick, *The Meaning of Prayer*

For what is prayer, but the expansion of yourself into the living ether? . . . God listens not to your words save when He utters them himself through your lips.—Kahil Gibran, *The Prophet*

There is an Archimedean point outside the world which is the little chamber where a true suppliant prays in all sincerity, where he lifts the world off its hinges.—Sören Kierkegaard

Prayer is . . . an invisible emanation of man's spirit—the most powerful energy that one can generate. The influence of prayer on the human mind and

body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, great intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships. Prayer is as real a force as terrestrial gravity. As a physician I have seen men after all other therapy has failed, lifted out of disease and melancholy by the serene efforts of prayer.—Alexis Carrel

The last two quotations are in the 1948 booklet for the Universal Week of Prayer for the Churches, issued by the Department of Evangelism of the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

C. The Answers to Prayer

Who rises from his prayers a better man, his prayers are answered.—George Meredith, *Ordeal of Richard Feverel,* Chapter 12

What discontent we would bring about in the world if all our prayers were answered.—Longfellow, *Table Talk*

When the Gods wish to punish us they answer our prayers.—Oscar Wilde, *The Ideal Husband,* Act II

Prayers must never be answered; when they are prayer ceases to be prayer and becomes correspondence.—Oscar Wilde to Laurence Housman

Nothing is so expensive as what is acquired by prayer.—Seneca, *De Beneficiis,* II, Chapter 63

Prayer is a response.—Douglas Steere, *Prayer and Worship*

Prayer is not petitioning God for things; it is petitioning for God.—St. Augustine

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so we find profit
By losing of our prayers.

—Shakespeare, *Antony and Cleopatra,* Act II, Sc. 1

D. Prayers Confessing Ignorance of Prayer

Da quod iubes, et iube quod vis.—St. Augustine

O God, give me good, though I pray for evil.—Plato

O Gods, we know not what to pray for; you know; give it us.—Prayer of the Khonds of Orissa, Africa

O ye Gods, give me whatever is fitting unto me.—Apollonius of Tyana c. 10 B.C.–80 A.D.

Nevertheless, not as I will, but as thou wilt.—Jesus in Gethsemane

E. Other Quotations about Prayer

Prayer is the pillow of religion.—Arab proverb

Prayer is the world in tune.—Henry Vaughan, *The Morning Watch*

Concerning the Wheels of Time

THE Editor has for months and for a certain specific purpose been living rather intimately with the book of Ecclesiastes, with special reference to its homiletical values. For any Christian preacher, preaching from Ecclesiastes is like taking hold of the poles of a battery. The result is a series of shocks calculated to stimulate protests and disagreements. But for all that, Ecclesiastes is an arrestingly modern book despite all its datings. So much of the mind of our own time is in it, the shadows of its motif "what's the use—?" lie darkly across our puzzlements and frustrations. Only the light of the Christian gospel can dispel those shadows.

* * *

Koheleth has much to say of the ways in which the past is always coming back, how the wheels of time, for all their seeming turning, do no more than repeat their cycles. Well, whether "the Preacher" was right or wrong, the increasing interest in liturgics amongst churches, partly conceived in protest against any kind of liturgy and symbolism, would seem to bear him out. *A Book of Worship for Free Churches,* prepared under the direction of the General Council of the Congregational churches in the United States and published by The Oxford University Press in New York (1948), is the latest book of Worship issued under the direction of Communions originally not liturgically inclined—au contraire.

It is a far cry from John Calvin's order of worship in Geneva which supplied a pattern for the reformed churches generally—to the last edition of the Presbyterian *Book of Common Worship.* It is much farther cry from the historic simplicities of Congregational worship to the Council Commission's Book of Worship. The wheel has come full turn.

To begin with, the book is beautifully made, every detail of the format a study in perfection. But the wealth and range of its content is its arresting quality—in this field it goes beyond even the Prayer Book. There are eight principal sections —orders of worship for general use; orders for the Christian year; for the "sacraments and ordinances of the Church" and for "occasional ordinances." There are in addition orders for the civil year; for special occasions; a treasury of prayers; a "lectionary and table." No one could ask for more.

There is a little introductory essay on "symbolism in worship," and indeed, first and last, some excess of didactics material. It may be that the business of writing prayers for all sorts and conditions of men and occasions, which has of late been much in evidence, has been overdone. The lasting treasures of prayer have been much winnowed across the centuries. Therein is their perfection of phrase and petition. Also the motivations of prayer are often deeply hidden and so not willingly subject to command. Otherwise, prayer may become prolix and, in a way, too informative. Some of the prayers in this book, written, one may surmise, for special occasions, are not entirely free from these faults. One need only to compare them with the chastened economies of the Prayer Book to feel that.

The liturgies are extremely well done. The adaptations of early liturgical offices, such as the *vigil of Maundy Thursday* for example, have, for most of us, the grace of novelty and some provocation to experiment. Half-forgotten words, to non-liturgical Protestants at least, reassert themselves and the book reveals an outstanding liturgical erudition. Its sources cover the Christian centuries. Since it is offered as a "Book of Worship for Free Churches," they are, by every implication,

free to use it as they please. Many of the orders require such participation of the people as to make it necessary for them to have the book in their hands.

The editor was in Auburn Theological Seminary while Dr. Robert H. Nichols, one of the faculty, was sharing in the revision of the Presbyterian Common Worship book, and followed with interest the progress of that revision. He had afterwards many happy associations with the Presbyterian churches of "up-state" New York, but found in their worship little evidence of the use of the book. They just kept on in their accustomed ways, which is very likely to happen with us (still) Congregational-Christians.

A prayer book must be lived with from childhood if its prayers and litanies are to become parts of the very texture of the worshiper's mind. They must be heard and shared without too much variation. In just this fashion, the prayers and Collects of the Prayer Book have found their permanent uses, with echoes of them heard in petitions far, far removed from an Episcopal service. A Book of Worship may be handicapped through the very wealth of its content.

It is probable, therefore, that this new book of ours will mostly be mediated to our congregations through the minister, and quite as often indirectly as directly. He may not read its prayers to his congregation, but if he read them himself, they will repeat themselves in his own pastoral prayers, save them from monotonies and repetition, chasten their phrases and make them accents of the Church's historic devotion. He cannot use all the orders but he will gain from the book a needed sense of order even in a very simple service. It contains valuable and compact historical material and will be at hand to help and guide him in his devotional leadership along the whole front of his ministry. For these uses—and every minister knows how various they are—the book is now unmatched by the service books of any Protestant communion.

* * *

It is worth pondering that a book so richly liturgical should be issued by a Denomination whose ways of worship from the very beginning have been so simple, and whose historic feeling toward vestments and read prayers has been so strong. One may ask himself what has changed and why, and find no easy answer. The movement toward liturgical orders has been shared generally by non-liturgical Protestants. On the face of it, it is a testimony that invaluable elements of worship have been too much neglected. Indeed that the values and ways of worship itself have been too much overlooked, and that we need a far more ample basis for what we do when we are assembled together for a Sunday than some hymns, an anthem, two familiar pastoral prayers and a sermon. Preaching, good, bad or indifferent, has hitherto been and still is the main support of the "free churches."

Perhaps this crescent interest in worship is a sign that preaching is no longer support enough. Also—and probably centrally—the whole movement affirms, or seeks to affirm, that worship is the fundamental attitude of religion; or better, the right channel of religious expression and the abiding source of any sense of the enduring reality of religion; being older and more instinctive than any words about it; the words themselves being supported by worship. Along with all this, one must add the growing conviction that worship must be guided, that congregations can be and must be trained in worship, that the wealth of the Christian centuries is our mutual inheritance. It grew out of the corporate Christian soul to meet all its needs and voice all its gratitudes, confess all its sins, hallow all its deeds and trace for it the steps in these "altar stairs which slope through darkness up to God."

* * *

And yet—if the dated advocates of an apparently vanishing order should contend that an excess of liturgy is an escape and not an access; that altars grow more

ate as the altar fires begin to go out; the whole liturgical movement is a that non-liturgical Protestantism is nning to lose something which was secret of all its real power—he could e a distinctive case and find therefor abundance of historical support, be- ing with the Hebrew prophets.

he editor remembers a communion ice in the Shelburne Center church, whose walls hang marble tablets in memoration of our first missionaries he Coral Seas, where the sunlight ed a table which needed no candles the devout group of those who served those who shared filled the church mystic power, and words became an sion. Something irrecoverable is gone that is lost from amongst us.

t any rate here is a book of which Commission has every reason to be d. Here are now very, very old and wed ways of access to God. The wise ister will use the book as he thinks t—and find many uses for it, but he not forget the temper and tradition hose to whom he ministers.

* * *

his is being written of a July morning r a night of rain when the very grasses dew-pearled, the roses begin a little lrop their petals, the late hollyhocks ide the window change their buds for let blossom and the world of the er's isothermal lines stands on the shold of mid-summer. It will be read, nd when, by ministers home from r vacations, themselves on the thresh- of their autumnal ministry. May they brought back from whatever vaca- land they sojourned in, rest and n. How sorely our distraught world ls the healing power of the Christian el is beyond any preacher's power y. But his immediate and demanding is to say it as best he can.

ay his words have winged power.

N EDITORIAL POSTSCRIPT

he final paragraphs of the editorial were written in an old Marshfield. Massachusetts house, surrounded by flowers. This postscript is being written in the editorial room of the North River Press with proof and printer's ink, instead of lilies and phlox, and the half-heard roar of the power presses for an accompaniment. Let the reason wait for a paragraph or two while the editor gives highly deserved recognition to the men whose careful proofreading has for a long time made the final form of the MINISTER'S QUARTERLY so free from typographical errors, faults of quotation and what have you.

The copy comes typewritten by our gifted contributors. The editor has never been a good proofreader, either for manuscript or galley proof. The issues have been saved from his sins of omission and commission by the patient and careful reading of Mr. William W. Baines, Mr. Richard A. Burr, Mr. James T. Hoar and other co-workers of this distinguished Press.

* * *

Robertson Nicoll, the some-time and long-time editor of the *British Weekly,* used to write under or above various names and fill his columns with matter from seemingly various contributors, being himself all of them. This editor has no such gifts. Otherwise, he would now write an article on the perplexities occasioned by modern copyright laws. They are, in this instance, responsible for the omission of an article already in type. The variety and length of his quotations raise questions of permission which the QUARTERLY has never before faced. It has seemed wise, on the whole, to hold the article until permission can be obtained. Hence the vacant space now being partially filled.

It has been the editor's opinion for a long time now that our copyright laws, enforced to the letter, would build a Boulder Dam across the free currents of literature, for all literature is a flowing tide, a living whole. No one writes an article or a book which is not drawn from

many sources he could not himself acknowledge. And the good and glory of any wise writing is to flow freely on and on, actually asking for quotation and rejoicing in it. Otherwise, no book would ever get written.

* * *

Of course, copyright laws are needed for the protection of both publishers and authors. But the application forms for permission to quote are about as intricate as an income tax form. It is easier not to quote than to quote even when the quotation is free telling, and therefore the free course of literature suffers.

The books of a long generation ago abounded in quotations which were part of their message and their structure. One service of Washington Gladden to his readers was the aptness, suggestion and authority of his quotations. They naturally lead his readers to the sources and a noble range of literature was thus extended. No publisher is now very likely to agree with all this. It does at least serve to free the editor's mind and partly fill a vacant page.

There are other questions, rather fascinating questions: Does one write better taking his time or under pressure? Is a garden kinder to literature than a composing room? How much concentration can one command? When one considers and contrasts what has been written in solitude or in the confusions of a great newspaper office with copy boys waiting for the copy, he is not so sure of his answers. At any rate, this will fill half a page—if Mr. Baines can read it—and the editor signs off.

Samuel Sewall, a Study of His Conscience

The Rev. Richard B. Carleton

Pittsfield, New Hampshire

"July 6, (1715). This day it is Fifty four years since I first was brought ashoar to Boston near where Scarlet's wharf now is, July 6, 1661, Lord's Day. The Lord help me to Redeem the Time which passes so swiftly. I was then a poor little Schoolboy of Nine year and ¼ old." (From Samuel Sewall's Diary, Mark Van Doren, ed., 1927.)

SAMUEL SEWALL was a good boy. All his life he remained a good boy and therefore never strayed very far from the life of his times and is quite typical of it. In this study of his diary I have tried to follow Samuel Sewall's religious feelings and see what it was which really moved him, how deep his faith was, whether there is anything of interest for us of a later day—and by so doing to know the inner life of the times. Two things stand out about Samuel Sewall, which I believe are typical of those Puritan times: first, he was deeply devoted to his family, and three-quarters of his existence (the place where his mind lived) revolved around his home; and second, he was comfortably narrow and undisturbed by any new ideas. Then too he is full of a peculiar little pride which makes him unable to see the full circumstances of the other person. (A study of such pride would not hurt any one of us.

It is his strong but narrow pride which makes his conscience such an important part of his life. Preaching. praying, fast days, funerals, and anything we might term religious, makes him think of himself. He phrased it once: At a minister's meeting, he wrote

"The exercise was such, preaching and praying, as if God did intend it for me."

In fact, if those Puritans had been que

oned about such self-examination I am ure they would have defended the idea y saying that this is the only way to get od out of anything, that we are to de-lop ourselves by finding out God's will r us. At another time Sewall called him-lf to task because he did not pray for friend when he told himself he would. henever there was a death he usually rote something like "The Lord fit me r my Change . . ." If things did not go ght and he did not feel right inside he s likely to appoint himself a Fast-Day hen he would be by himself, pray for nself and the success of every good se he could think of, perhaps have a w new thoughts, sing some Psalms, eep, and generally enjoy expressing him-lf in the Biblical manner.

"Apr. 20th 1691. Being pressed with the sense my doing much harm and little good, and reach of Vows at my return from New York, is time twelvemonth, that is, not heedfully re-arding to go at God's Call, I kept a Fast . . ."

"Second-day, Febr. 1708 . . . a private day f Prayer with Fasting for That and other nportant matters . . . through the bounteous race of GOD, I had a very comfortable day f it."

Once he did not go to a friend's house o take him to Meeting and felt obliged o write "which now I look upon it, trou-les me much." For another instance of he working of this pride (this is a gem!), e lay awake one night in a friend's house n Charlestown and thought how wonder-ul it was that God had seen fit to appoint Mr. Harvard to build a house there, that ow he had a friend who owned the house, hat the friend had given him lodging here: God was wonderful to have pre-ared a bed for Samuel Sewall when he ame to visit! "These thoughts were very efreshing to me."

* * *

His life with his family is the key to nderstanding his inner life. I have an dea this is true of most of the Puritans, or within the inner circle of the family, roviding the family recognized the man s the leader, there was deep and abiding affection. This is typical of the English in general, and Yankees too, to this day. Samuel did not write very much directly of what his family meant to him or what they did for him, but it is apparent that without his home he would have been a lost creature. His home gave him his courage and his strength.

His poor wife, however, was always bearing children. The Biblical command, "Be fruitful and multiply," was heeded. She bore them and two-thirds of them immediately—that is, in a few weeks, anyway—died.

"Sabbath-day, December 13th, 1685. Mr. Willard baptizeth my Son lately born, whom I named Henry . . . Mr. Willard preached from John 15th 8. Herein's my Father glorified, that you bear much fruit, so shall ye be my Disciples: which is the first Sermon my little Son has been present at."

Ten years later (March 18, 1695) we find him dreaming that all his children are dead but one, another distress to his conscience. The next year it was a still-birth and in his words we note both his pride in his family and his pride in his own prayers, which at that time was the only way to help a person who was ill.

"Found my wife as well as usually; but I was grievously stung to find a sweet desirable Son dead, who had none of my help to succour him and save his life. The Lord pardon . . ."

His daughter Sarah lived two years but he excused himself partly for his inattention to her because his wife had been ill meanwhile. I think it was after his wife's 14th experience of "being brought to bed" of a child that we find him writing his thanks to God for her

"comfortable delivery; which I desire to have recorded. . . . And it may be my dear wife may now leave off bearing."

In 1688 Sewall made a voyage to England, possibly to help out the cause of New England versus Gov. Andros. His dependence on his family shows out prominently in his homesickness. The innocent-husband-likeness in this line is worth remembering:

"Ait my wives Pastry, the remembrance of

whom is ready to cut me to the heart. The Lord pardon and help me."

His homesickness was alleviated by prayer and by reading of the Scripture but he could not help dreaming of the imaginary death of his wife, "which made me very heavy." On his way home he did not record so much homesickness but somehow he became scared enough to make a will! On the return from this journey—and every journey, whether long or short—he always wrote something about the family all being well and praising God for it.

* * *

Family prayers were a daily set occurrence. At one time (Jan. 10, 1690) his daughter Elizabeth had to read Isaiah 24—a vivid prophecy of destruction on the earth fit to compare with the last war—and she, not being very well, cried as she read it, which made the others weep too. But Sewall had her stick to it in spite of tears. Their world was full of tears and the Puritans did not avoid them or anything else for that matter. There must have been a certain grim glory in living by the severe imagery of the Old Testament so much of the time!

How little the Puritans understood children is brought out in this tragic little happening. A small boy-friend of his own son's died of the smallpox and Sewall grimly made it an opportunity to tell his son about death and prepare him for the next life, to teach him to pray about it and to mean what he said when he prayed. Mind you, the boy was nine years old, and at first did not seem to mind much, perhaps passed it off as a boy might, but then later when he came to try to pray he burst out into a bitter crying in which he would not be comforted. Sewall said he *tried* to comfort him by reading about immortality from the Bible!

Another incident is written vividly.

"Nov. 6 (1692) Joseph threw a knop of Brass and hit his sister Betty on the forehead so as to make it bleed and swell; upon which, and for his playing at Prayer-time, and eating when Return Thanks, I whip pretty smartly."

One Fast-Day he appointed in part to pray that his oldest son, Samuel, would acknowledge God's leadership and a Calling (by which I take it he meant the ministry). This was Aug. 13th, 1695. On Oct. 19th he recorded that he had again prayed for Samuel. On Jan. 6, 1696, he

"kept a Day of Fasting with Prayer for the conversion of my Son, and his Settlement in a Trade that might by good for Soul and Body."

In the midst of these thoughts for his oldest son, his daughter Betty is suddenly taken with an interest in religion! It took the form of a fear of hell, and it would seem to be caused by an attempt to get attention. Not that I think she and they all were insincere, but many a person has suddenly found a new interest because of Jealousy. On Feb. 10th Sewall again writes of his concern for his son. Finally on Feb. 26th he records the first indication that his son Samuel knew about these prayers, for he "pray'd with Sam. alone." Samuel did not turn out to be the minister and from later indications did not even adapt himself to marriage. Another son, Joseph, did become a minister.

But it was his son Samuel which put the father in mind of the part he had had in the Salem Witch Trials. The subject must have been a matter of conversation in the family, although he does not speak so in so many words. The son was reading a portion of Matthew 12 (in Latin!) and his father took the 7th verse to heart. It must have been troubling him a long time. The verse reads: "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." This was on Dec. 24, 1696. On the following Fast Day in January, 1697, Samuel Sewall stood up in the congregation while the minister read Sewall's written confession of guilt for having taken part in the trials at Salem!

Other interesting personal items are Sewall's love of singing Psalms on all special occasions, whether by himself or in company with others, and a statement that Superior Court and Inferior Court

uffolk opening the same day "is a con-derable celebration of my son Joseph's irthday." Although his son had nothing do with the courts and one wonders hether son shared father's feelings. Sam-l also writes of teaching Little Judith e prayer, "Create in me a clean heart, ."

* * *

Just how keenly a Puritan could cen-re someone else is well illustrated in his py of a letter sent to a Mrs. Martha kes. I hope I never send or receive ch a letter:

"Not finding opportunity to speak with you your house, nor at my own, I write, to per-ade you to be sensible that your striking my ughter-in-law before me, in my house, is not stifiable: though 'twas but a small blow, 'twas t a small fault: especially considering your omise to refrain from speech itself; or at least y that might give disturbance. As for New ngland, It is a cleaner country than ever you ere in before, and therefore, with disdain to rm it *filthy,* is a sort of Blasphemie, which, proceeding out of your mouth, hath defiled u. I write not this to upbraid, but to ad-onish you, with whom I sympathize under ur extraordinary provocations and pressures; id pray God command you freedom from them.

S. S."

Running throughout his diary is con-ant reference to the Puritan religious eeting as an "Exercise." It is never re-rred to as a service of worship. This an interesting difference which helps xplain some of our bewilderment at the cent change in emphasis for our own unday services nowadays. Sewall does speak of worship, but he can and does worship anywhere. The particular religious meeting is an "exercising" of one's religious thoughts and feelings, but the Puritan then like the ordinary Congregationalist now did not worship God any more in church than anywhere else. I should like to study this in other passages and write on it at length sometime.

Speaking of Sunday services, Sewall wrote on Jan. 24, 1686, that it was so cold in church the Sacramental Bread "rattles sadly." Then on Jan. 15, 1716, the Bread was again frozen, but even so one man was baptized (by "sprinkling," I trust) —and at six o'clock that evening at home Sewall's ink froze while he was trying to write "by a good fire."

* * *

The more one delves into such a character as Samuel Sewall the more one finds to comment on, for, good boy and good man as he was, always filling his part well and with good conscience, touches many things which are of value to us. Several times he mentions interest in an eclipse, showing the beginnings of an interest in Science, but when Cotton Mather preached that the Sun was in the center of our System he wrote: "I think it inconvenient to assert such matters."

Finally, the ever-prevalent New England interest in history shines through this remark, after a visit to Plymouth—"I have now kept one Sabbath with those who first kept Sabbaths in New England." On that note let me close.

An Installation Prayer

Installation service of the Reverend Milton Frederick Schadegg, The Park Avenue Congregational Church, Arlington Heights, Massachusetts, April 18, 1948

Paul E. Johnson

Professor, Psychology of Religion, Boston University

God, our Father, who art the life of our life, creating us in thy image, breathing into us thy living spirit, waking our minds to know and our hearts to feel thy presence. Thou art ever with us, but we are not always with thee. Thy dynamic

energies impower us, thy moving purposes urge us to grow, thy love invites our love to respond to thy visitation. Thou dost come to us in every ray of sunlight dispelling darkness and gloom, in every bud that opens to leaf and flower, in every impulse to kindly goodness. Thou dost speak to us in every hunger and need of life, in every crisis of history, in every ill to be healed, every conflict to be reconciled to peace and harmony.

We thank thee for the priests and prophets in every age who have steadfastly sought to know thy will and proclaim thy truth, for the honest laymen and women who have labored faithfully to build the Christian community, for consecrated ministers who have forgotten self in serving others even unto the least and loneliest of thy children everywhere. We thank thee for the fellowship of Christian brotherhood that binds our hearts together in unfailing love.

In this high hour of dedication, we thank thee for this good minister of Jesus Christ, who has answered thy call and the call of this church to serve thy people. Endow him, we pray, with divine wisdom and love by virtue of his constant communion with thee, to lead our worship in the beauty of holiness, to preach thy truth in the glory of simplicity, to minister as a true pastor in the gracious skill of redeeming love. Anoint him with thy spirit to bring good news to the poor, healing to the broken-hearted, deliverance to captives, sight to the blind, hope to the hopeless, to the guilty and resentful forgiving love, to the anxious in distress peace and confidence.

Consecrate him to a Christlike ministry as a workman to labor in joy and humility before thee, daily renewing his spirit at eternal fountains of overflowing love. Consecrate each of us with him to be eager followers of one Master, to stand shoulder to shoulder and heart to heart, unfaltering comrades, to do and to suffer in one body of Christ, forever thine. Amen.

Report of the Commission on the Ministry to the General Council

Oberlin meeting, June, 1948

The Rev. James F. English
Chairman

THE Commission on the Ministry has functioned during the biennium as an integral part of an unofficial Department of the Ministry which includes in addition to the members and staff of the Commission, the executives of our various denominational agencies, who in their duties are connected with the work of the ministry. This report presents a summary of the studies, the discussion and the activity of this cooperative group.

The welfare of the ministry of our fellowship is and should ever be a matter of primary concern. The strength and influence of every church depends upon the quality of its leadership. It is a matter of historical record that the story of the churches is the story of pastorates. Great and good men have bequeathed us an heritage of great and worthy churches.

Furthermore every common undertaking of the Congregational Christian churches succeeds locally and generally as

has the leadership and support of able nisters. Throughout our history the n "who have been set apart for the gos- ministry" have determined the quality the contribution of the churches to the ral and spiritual life of each generation. There is abundant reason to believe that s relationship will continue. Therefore is our first responsibility to see to it t now we put forth every effort to ure and sustain the ablest leadership t is available.

SUFFICIENT SUPPLY

We do not have an adequate number ministers. We are not "raising up" from membership of our own churches ough men who, understanding our tradi- ns and spirit, can man the churches which have. We import 70 to 80 ordained pas- rs per year from other denominations. We dain each year 50 to 60 Seminary gradu- es who either came from our families or ined our fellowship while they were at minary. If we double our number graduates we will reduce the need for en from other denominations to a rea- nable number. Even then we should be le to welcome a large number from her groups and still need more men for e new churches which we hope and hich we ought to establish.

AISING OUR STANDARDS

In order to raise the standards of Semi- arians we need to make universal the n Care of Association" status. (See hapter 40 of The Manual of the Con- regational Christian Churches, edited by r. Oscar E. Maurer—Pilgrim Press, 947.) Recent visits to seminaries where ur students are being trained has revealed e fact that many of them have no sense belonging to a fellowship which is in- rested in them.

This plan will assist the seminaries in eir "screening" and will tie the Associa- on more closely to the student for mu- al advantage. Already where this is ing carefully done the results are mani- stly beneficial.

CONFERENCES, GENERAL COUNCIL AND SEMINARIES

There is need for the development of a program whereby each Conference and the General Council shall be in constant touch with young men studying for the ministry. By visitation of Seminaries, group conferences and interviews with students the representatives of the State Conferences and the General Council should come to know the student and *vice versa.* This will provide confidence and understanding, prevent loss and be to the great advantage of all concerned.

INDOCTRINATION

Our denomination would insist that the Seminaries provide better indoctrination of students in the ways of our fellowship. Too many of our men enter upon their parish work with little or no knowledge or appreciation of the "Congregational Christian Way," the function of the Boards and Commissions of the denomination, the functions of the local church and the great common objectives of our fellowship. The Conferences and the General Council should be eager and able to assist the Seminaries in these matters where and whenever necessary.

THE PROBLEM OF PLACEMENT

This will be ever with us. No communion has yet evolved a perfect solution. Yet there is definite need for improved placement procedure. As a fellowship we need to learn how to make better use of our man power. In our pattern of freedom we must find and utilize new ways of assisting ministers and churches in finding and joining up with one another.

IN SERVICE TRAINING

The Summer Schools for Ministers provided by the Board of Home Missions have proved themselves to be of inestimable value. These are not enough. Plans and programs for group study like the Associates in Religious Reading and Thinking, Ministers' Convocations, Reading Courses

and Sabbatical Years of Study, Special Refresher Courses, etc. need to be devised and developed. The ministry is a "learned profession" and as such requires that a man should continue to grow. Our denomination has a responsibility here.

SALARIES

Both on the Conference level and also on the General Council level there should be not only concern about the matter of inadequate salaries but also constant definite action. We rejoice in the progress which has been made as a result of the efforts of the National Committee on Ministers' Salaries. But there remains much to be desired and done. The churches need to be reminded that the minister's telephone, his automobile expense, the cost of travel to meetings, the purchase of books and the maintenance of the parsonage are in whole or in part legitimate costs that are chargeable to professional service and should be assumed by the churches as a regular part of their budgets. The minimum for full-time fully trained men is indeed a minimum and not a maximum.

PROTECTION AND SECURITY

Ministers are not protected by the Social Security program of the government. But they face emergencies, unemployment, disability and old age even as other men. Is it just that the churches which are composed of persons who for the most part are protected should penalize their ministry in these regards? The answer is more adequate support of the Board of Ministerial Relief, the Unit Plan and the Annuity Fund. This includes better pension provisions and we should give every encouragement to the churches to assume the full share of Annuity Dues raising the amount of annual premiums to sums comparable to those provided for the ministers of sister denominations. Congregational Christian churches pay less toward the retirement income of their present ministers than do the churches of any other major denomination. Perhaps the answer to the problem of sufficient supply lies in honest facing of this situation and in courageous action to meet it.

THE REGISTRATION

In accordance with the vote of the General Council in 1946 a national registration of Ministers has been started and is well on its way to completion. Ministers have for the most part been eager to cooperate in this undertaking which will continue to prove itself as a valuable feature for the bettering of our ministry.

A SENSE OF VOCATION

In all this we need to maintain a sense of Christian vocation. As we do and when we do we lift the level of our thinking and we come to a greater understanding that we are dealing with more than supply and demand, standards, economics and pensions. We are dealing with lives dedicated to the service of God in the name and in the spirit of Jesus Christ. Indeed this is "A High Calling" and whatever we give of consideration and devotion to it is even unto Him, the Highest.

The Commission will seek the advice and counsel of the ministers' Round Table to be held Saturday afternoon for the purpose of giving consideration to the needs of and the program for the development of a thoroughly worthwhile denominational plan for strengthening the ministry for our churches.

This report would be incomplete without a reference to the one man who for a generation has given of himself for the ministry and the ministers of our beloved fellowship. Frederick L. Fagley, friend, inspirer, comrade, elder brother and always a true minister of Christ who has seen the vision and pointed the way to us in these matters and concerns. May we continue to build worthily upon the foundations which he has laid for us.

NOTE: The Council, after careful consideration of the Report and on recommendation of the Business Committee, adopted by unanimous vote the following—

Resolved: That this Council approves the program of the Department of the Ministry as outlined and its plan for a full time Secretary of the General Council to direct it, and that it requests its Executive Committee to direct the Survey Committee to allocate the necessary funds for the carrying on of this work.

The Executive Committee was further authorized to secure the best qualified leader for this important work. It is expected that the election will take place at the October meeting of the Executive Committee and the new leader will assume his office soon after the turn of the year. In the meantime the Commission will carry on under its present leadership and will make all possible preparation for the expansion of this most needy task.

City vs. Country

The Rev. Fletcher Douglas Parker

Immanuel Congregational Church, Hartford, Conn.

IN his article in the November 1947 issue of the *Quarterly,* "A Word to Rural Pastors," the Rev. Robert C. Yoh brings up two points which have always concerned me as a city minister.

First, a city ministry is no pathway of unadulterated joy. Except for eight years in the Congregational House, where my work was primarily with city churches, my entire ministry to date has been in two city churches. Both have been outstandingly tolerant and cooperative. Nobody could have been more fortunate nor have more reason for gratitude. However, as I have talked with my fellow ministers, I find that most of us have thorns which quite balance our roses. We have far too many meetings. There are committees and gatherings without end. These are by no means all inspiring—most of them are routine, rather dull affairs, dealing often with mechanics of organization or the raising of funds. We must either be futile "tail chasers" or risk the accusation of others or of our own conscience of being uncooperative slackers.

There are many difficulties in a small town ministry, but we long for the intimate contacts of a parish where we can really know everybody. We are plagued by the touch and go of most city life. Financially, we recognize that many small towns do not provide a living wage. I don't know any of us who do not do all we can to help correct this by common effort in the state conferences or the national organizations or with personal stimulation wherever we have contacts. However, many city ministers are often equally badly off. Even those with large salaries have compensating obligations—tax-wise, from public expectations, and from private responsibilities. I remember Dr. Jefferson of the Broadway Tabernacle saying that he was never so well off financially as in his first parish, a small one in the country. There are salary inequities. Together we should work to iron them out in both city and country—but they are not peculiar to either. It might help country ministers to know that probably city ministers are as likely to envy them as they are their city brothers. An opportunity to read (and books are available without charge in good religious libraries), a chance to breathe air free from smog, the privilege of prayer on a quiet parish errand, a comradeship through the years with country folk (there are no better), a chance to cultivate a garden and perhaps a soul at the same time—all of these appeal to us who fuss around in the city.

The second fact is that no city minister I know looks down on his country brother. Frequently he looks up to him. I have former country ministers now in my parish who are far better men that I will ever be. Frequently the men I most respect are in country places. They may or may not have the organizing knack which city ministers must have. They may or may not have the glib tongues which we city parsons are often accused of. More than likely, they have a sense of real values that we city slickers have lost somewhere like a purse stolen in a crowd. If, in the mercy of God, I should ever get into the heavenly places, I am very sure that it will be in some inconspicuous spot in the back row, where I shall crane my rather tall neck to see near the great white throne, some country ministers—who have served under conditions Jesus knew, and have somehow gotten much of his spirit.

Wherever we are—"A man's a man for a' that" and men in the ministry stand for what they are, whether in the country or the city. The standards of God, or of any sincere man, are not those of salary or of favorable publicity, but they root back to a man who had not where to lay his head—and who died on a cross—which might have been reserved for a criminal if they hadn't used it for Jesus.

Rediscovering the Sacrament of the Lord's Supper

The Rev. Paul W. Yinger

First Congregational Church, Riverside, California

UNTIL about two years ago, The Lord's Supper meant little to me. I will not say that it meant nothing, but the whole idea had little power and no real urgency. I was quite content to conduct the quarterly Communion, and found it adequate to make the service a memorial only.

In the midst of my experience as an Army chaplain, however, I discovered the sacramental meaning of Holy Communion. Now, there is nothing in the world dearer to my heart than the observance of The Lord's Supper. I wonder if I can explain how the change came about and what it means?

I was raised in the Methodist Church. My father was a Methodist minister in the Michigan Conference for thirty years. We attended Holy Communion frequently, and it always impressed me deeply as a solemn and holy service. But in my early college days when everything in religion was put to a strictly rational test (as I thought), I found it necessary to give up the idea that someone died for my sins and that man needed the cleansing of confession and the assurance of forgiveness.

Later, when I had been ordained in the Congregational Church, I found it not meaningless to conduct the regular quarterly Communion service, but I did not accept the service as essentially different from any other. Often the questions came to my mind, "Is not every service a memorial to Christ? What difference is there between the Communion memorial ("Do this in remembrance of me") and any other service in which Christ's life and words are remembered?"

Frankly, the answer was, "There is no difference." I hoped and prayed that if there were a deeper meaning in the Lord's Supper than I had discovered that it would become manifest to me.

Only as a larger understanding of the nature of life came to me did the meaning Communion as a sacrament begin to unfold. When we think of ourselves as sters of our fate and pretty good people except for a few errors due to ignorance, don't feel the penitence which initiates the urge for Holy Communion.

Gradually the logic and power of the traditional service (modified by the Method- but still pretty close to the old Church of England form which John Wesley d) broke upon my mind. Man desires Communion, fellowship, with Christ l with all the saints who have joined in the search for Christ's spirit. But if e is honest, he knows that he also desires the things which bring separation from rist and that day by day he pursues unworthy goals. Therefore, when the con- usness of the disparity between the ideal in Christ and the actual in our lives made clear to us, we search for a setting where we may confess that we have e those things we ought not to have done and not done those things which we ght to have done and that there is no health in us—except that health which is vided by the healing mercy of God. We need the grace of God in Christ to ercome our past sins and to find strength for every encounter of life.

At first I thought it sheer hypocrisy to say "Ye that do truly and earnestly ent of your sins and are in love and charity with your neighbors, and intend live a new life, following the commandments of God," every time we observed e Lord's Supper. If we intend to lead a new life, I argued, that's the end of it. e don't have to say it over and over again.

But we *DO* need to say it over and over again, and to mean it. Precisely because an is forever in need of salvation and is never, in this life, permanently rescued om the evils that so easily beset him, we need to stand before the purifying rone of God over and over again and confess that the good that we would we not and the evil that we would not that we do.

A very thoughtful man whom I have often met and who has been confronted speakers and writers who are reemphasizing the "sin" of man said one day: What is sin anyway? Why do preachers still talk about *that*? Isn't there some- ing more important?"

Yes, there is something more important, but nothing more persistent. Is there conscientious person who does not realize every day how he seeks, by obvious or btle means, to dominate his fellowmen? Great or small, obscure or famous, we nd ways to assert our power over others. In this we sin. All of us, I am confident saying, put ourselves too much at the center of life and seek to use God as a ol of our own ambitions. Who is there so great and so good that he has followed e command of Christ: "Seek ye first the Kingdom of God and His righteous- ss . . ."? We have all sinned and come short of the glory of God.

Our church has no prescribed form for Holy Communion. In searching for the rm which could express the deepest content of The Lord's Supper, I rediscovered e Methodist service, which I had heard so often in childhood and which has in it l the great classic elements. In the service which I have prepared much of the der and wording of the Methodist service is used, although there are a number changes. The wide range of choices which the Methodist service allows in me places has been cut down. The chalice is used instead of the small glasses and leavened wafers instead of bread. Following the passing of the elements, there a period of prayer in silence, then a unison prayer of thanksgiving (no continua- on of the confession and petition which are to be found in both the Methodist nd Episcopal services), and a benediction.

What I have written is intended to convey, in some measure, the joy I have ound in recapturing something of the deeper meaning of Holy Communion.

"Commit Thy Works Unto the Lord"

Prov. xvi:3

A responsive reading for today.

Una W. Harsen
Haworth, N. J.

Lord, thou didst create man in thine own image and likeness. Thou didst endow him with reason and didst add the gift of skill.

WOULD THAT HIS WORKS MIGHT PRAISE THEE!

He has harnessed the lightning to the waterfall; his mighty machines transmit energy through slender wires to give light to distant cities, to turn the wheels of innumerable industries, to serve the farmer, to ease the burden of woman's work.

HE HAS CONTRIVED MACHINES THAT CAN SWIM UNDER WATER LIKE FISH, THAT CAN FLY IN THE AIR LIKE BIRDS, CAN OUTRUN THE SWIFTEST HORSES.

He can gather the sound waves of the ether and bring the marvel of radio to every home. The telephone, the telegraph, the transoceanic cable, the wireless link us to the world's farthest outposts.

WITH THE X RAY HE CAN PROBE THE INMOST RECESSES OF THE HUMAN BODY: HE HAS DISCOVERED THE HEALING PROPERTIES OF RADIUM, HAS DEVELOPED THE SULFA DRUGS, PENICILLIN AND NUMEROUS SERUMS WHICH BID FAIR TO WIPE OUT THE MENACE OF DISEASE AND ITS ATTENDANT SUFFERING.

But thou hast also made man the arbiter of his own destiny and given him the power to choose between good and evil and we see all these marvels turned to instruments of destruction while peace, happiness and security are banished from the earth.

Prayer (in unison)

Lord, in thy infinite wisdom thou hast seen fit to endow us with this freedom which we have so grievously misused. Deal gently with us who have wandered so far from goodness; turn our hearts from hatred; may we feel the greatness of thy mercy and our need for thee. Guide us through this agony to the larger liberty of thy service and set our feet upon the paths of peace. Amen.